

THE N. E. ANTI-SLAVERY CONVENTION.

A Boston correspondent of the New York Tribune gives his impression of this Convention in the following candid report:—

The New England Anti-Slavery Convention commenced its sessions on Tuesday morning, and closed on Thursday evening. This body is known to be composed of that class of abolitionists who agree generally with Mr. Garrison, and openly advocate the dissolution of the American Union, on the ground of its support of slavery. Among those who take part in its proceedings are several men and women, eminent for talents and piety; and among them the earnest enthusiasm of the body never fails to attract large audiences. Allowing, as they do, the utmost liberty of speech on the part of opponents as well as friends, their platform often becomes the scene of earnest conflict and intense excitement. For several years past they have met in Faneuil Hall, but the recent revival of Cotton Politics and Lower Law Party in the City of New England has operated to bar against them the doors of that venerable edifice; and as most of the large halls were occupied by other and more popular associations, they were compelled to hold their meetings in rooms utterly incapable of accommodating the crowds who desired to attend. I have been present at two or three sessions of this Convention, and must acknowledge that I have rarely heard better speaking in any public assembly than that of Garrison, Phillips, and George Thompson. Whoever forms his opinion of these men and their objects from the statements of their opponents will be grossly deceived. One who has only heard the denunciations of their enemies, would naturally conclude that they are a set of reckless fanatics, utterly unworthy of respect—opponents of all that is pure in morals and religion and conservative in government. If what I saw and heard afforded any thing like a fair specimen of their general proceedings, they have been grossly libelled by the public press. Underlying their severest denunciations of the popular Church, (which they regard as the pillar of slavery,) I observed evidences of a deep and apparently very sincere religious sentiment; and I have never heard any class of speakers who appealed more impressively to the sense of moral obligation and religious duty in the minds of their hearers. Their theology may be very deficient, but there is no use in denying that they are a set of earnest and practical Christians, and that they are one of the most terrible evils of our times; and however erroneous may be some of their principles and measures, it is not wise nor just to join in the general law-and-erect against them. If we have plans that we deem better than theirs, let us carry them out in our own way; but let us not, by indiscriminate denunciations, count the very men who they have been so very vehemently accused. Perhaps it will be found that in the great army of freedom they have their peculiar work, which no others can do as well as they.

COLONIZATION.

'It is settled that the two races, the white and the colored, cannot live together as equals. It is my conviction that they were created to be distinct races of beings—the blacks being adapted to live under the torrid zone. Not that they are degenerate—not that they are an inferior race, but they are, especially the colored race, a population of the North or South, are freed from the influence of the torrid zone, and their inferiority of condition, they have only to come to this city of Utica to see their degradation to scarcely any better state than the slaves. They have no civil privileges nor immunities, on an equal footing with other men, and so are disfranchised as outcasts, I had almost said.'

The above is an extract from the speech of Joshua Ambrose Spencer, at a Colonization meeting held in Utica, on the 23d ult.

Mr. Spencer is more liberal than some colonizationists of his aristocratic caste. He does not insist upon the inferiority of black men, as some do, but he, like the great mass and chief movers of the Colonizationists, shows himself to be no true friend, but a bitter enemy of this 'depressed' class. He does not, in an open and manly manner, rebuke those who 'depress' the black man. His allusions to the conditions of the colored people in the North or South, are freed from the influence of the torrid zone, and their inferiority of condition, they have only to come to this city of Utica to see their degradation to scarcely any better state than the slaves. They have no civil privileges nor immunities, on an equal footing with other men, and so are disfranchised as outcasts, I had almost said.'

But how came it 'settled' that the two races, the colored and the white, cannot live together as equals? In our other country there are three any difficulty on the subject of the 'settling' of the question is neither more nor less than this: the whites are determined not to accord to black men the rights belonging to all men, according to the cardinal doctrines of religion and republicanism. Were Mr. Spencer, and his fellow colonizationists, anything else than arrogant hypocrites, respecting the application of the same sacred doctrine of 'Christianity and republicanism' to this question, this question would be 'settled' in quite another way. Accused by the scheme which approves, apologizes for, and sanctions the infernal prejudice against black men! But for this abominable feeling, colonization would have nothing to do. It nurses and cherishes this prejudice, on purpose to oppress the people in the North and South, and to keep them in a state of inferiority. Rev. Mr. Orcutt, of Hartford, Ct., who scruples not to give it as his opinion, that were Christ to live in this country, dwelling in a house capable of accommodating two families, He would prefer a white to a black family as occupants of the other half of the house. That is, that Christ's colorphobia would influence him. He has, as we have seen, the same colorphobia. What Mr. Orcutt believes, 99 out of every 1000 white men in this land practice. Mr. Orcutt's view of Christ and their agents precisely. This is what 'settles' the question referred to by Mr. Spencer.

Black men! Colonization is doing more towards your emigration and oppression now, than if any man in the last 25 years. His President Henry Clay calls you 'miscreants.' His funds in Virginia are replenished by taxes collected by force from 53,000 black men! It sanctions every law made for your 'depression.' It upholds and aids in the execution of the Fugitive Slave Law. It discourages all improvements among you to make good its false assertion of your incapacity for improvement, and justice and peace to the very worst feelings of the American people against you. Slavery itself is not a worse, a more insidious, a more devilish foe to you, than Colonization.

Now, in the name of Heaven, arise and assemble as your fathers did 30 years ago, and utter your voice against this infernal scheme. Come, wherever on the seaboard, New York, Philadelphia, or Boston, (the last, we prefer,) and tell the people how you regard this matter. Hold up to the indignant gaze of the honest minded, the true character of this scheme of persecution. Let the honest people know that good to Africa is not at all the grand object of this scheme, but that it is to black Americans its great practical end. Shall there be a National Anti Colonization Meeting of black men, and their friends, on the 15th of October next (or earlier) at Boston?—Impartial Citizen.

FLAX-COTTON VS. COTTON.

If it should turn out, upon further trial, that flax, prepared in a particular way, can be substituted for cotton, so as to enable Great Britain to dispense with our Southern staple, a mighty effort will be produced upon the value of property in the Southern States. The price of land and slave property will at once be diminished, and business arrangements entered into upon the present value of that species of property, will, after they have matured, produce a crash that will be felt over the entire country. A lesson will thus be read upon the mutability of human affairs. The political consequences resulting from the change would be most important. A considerable diminution in the wealth and power of the Southern States would, of itself, have a marked effect upon their political relations with other States—the importance of their friendship, as well as the dread of their enmity, would therefore be decreased.

The Cotton Treaty, to be negotiated with England, which, not long since, we had occasion to discuss, and through which the Southern States were to care all the evils of disunion, would vanish into thin air, and the Southern States be thrown upon their own resources. Should flax be made to supply the place of cotton, then will be exemplified the impolicy heretofore pursued by the Cotton States, of relying on one leading interest, to the exclusion of all others. If that great system of American Industry, first recommended by Gen. Hamilton, and since enlarged and improved by Mr. Clay, had been adopted here in the South, no such catastrophe could befall her. But, unfortunately, that system was rejected. It is difficult to foresee the effects of this change. South Carolina, now standing on the brink of secession, might be induced to draw back, and also look into the future.—Richmond Whig.

The Liberator.

No Union with Slaveholders!

BOSTON, JUNE 13, 1851.

GRAND CELEBRATION, IN MASS MEETING, ON INDEPENDENCE DAY.

The Managers of the Massachusetts Anti-Slavery Society, in accordance with established usage, hereby notify the friends of impartial and universal liberty throughout the Commonwealth, that they have made arrangements for a GRAND CELEBRATION of the approaching Anniversary of American Independence, in the beautiful and spacious

GROVE AT ADINGTON.

having for its direct, appropriate and beneficent object the liberation of the millions of slaves, who, on that day, will be clanking their galling fetters, and sending their cries to Heaven, in this guilty land—a land unmatchable for its tyranny, and unparalleled for its hypocrisy.

A special train of cars will leave the station, corner of South and Kneeland streets, at half-past 8 o'clock, A. M. Tickets half price.

Fuller particulars in our next number.

FAREWELL SOIREE TO GEORGE THOMPSON, M. P.

In accordance with a vote unanimously adopted at the late New England Anti-Slavery Convention, the Board of Managers of the Massachusetts Anti-Slavery Society hereby announce a FAREWELL SOIREE and supper to be given to that distinguished advocate of universal freedom, GEORGE THOMPSON, of England.

The Soiree will take place at ASSEMBLY HALL, Albany street, (over the Boston and Worcester Railroad Depot,) on Monday evening next, June 18th, at 8 o'clock. TICKETS, 50 cents each, will be for sale at the book-store of J. P. JEWETT, 19 Cornhill, and by R. F. WALLACE, 21 Cornhill.

Immediate application for tickets should be made, that sufficient accommodations may be provided.

By order of the Board,

SAMUEL MAY, JR.,
JOSEPH K. HAYES,
JAMES B. RICHARDS,
JOSHUA B. SMITH,
AUSTIN BEARSE,

Committee of Arrangements.

BRITISH MISRULE IN INDIA.

The concluding lecture on British Misrule in India will be delivered by GEORGE THOMPSON, M. P., in the TREMONT TEMPLE, on FRIDAY EVENING, June 13, commencing at 8 o'clock, precisely. Single tickets 25 cents, or three tickets for 50 cents. For sale at 21 Cornhill, or at the door of the Temple.

The subject of this lecture is such as will prove the impartiality and fidelity of Mr. Thompson, in regard to exposing and denouncing British tyranny and injustice in India, as well as slavery in America; and we are quite sure he will acquit himself in a most satisfactory manner. We hope to see a large audience collected on the occasion.

WHAT BRAVERY!

The New England Anti-Slavery Convention, during the late anniversary week, held nine public meetings, at not one of which was there heard a single hiss or witnessed any disorderly conduct, notwithstanding the presence and admonitory speeches of that terrible 'disturber of the peace,' GEORGE THOMPSON!

Rendered furious by this tranquil state of things, and indignant at such a criminal lack of patriotism, some brave and munificent 'defender of the faith,' modestly refusing to let his right hand know what his left did,—caused the following chivalric appeal to be printed and plumed throughout the city. Alas! it was like 'calling spirits from the vasty deep.' Let the South now dissolve the Union forthwith!

BOSTONIANS!

Have you not sufficiently disgraced yourselves in the eyes of the whole country in tolerating the same abuses of Garrison, Phillips, Pillsbury, and other madmen, that you should now put up tamely and submissively with the wholesale slanders against us by a RENEGADE FOREIGNER in your very midst?—Where is your self-respect as citizens of Boston?—Where is the respect you owe to your country?—Freedom of speech forever! but no vile abuses from a foreigner, a scoundrel and emissary sent to help in the recency of these their native citizens. An appeal to you, naturalized Americans, will set a worthy example, and silence, FOREVER, in this community, the tongue of that vile hireling, apostate and slanderer, GEORGE THOMPSON, member of the British Parliament.

TRIAL OF JAMES SCOTT.

For Aiding, Abetting, and Assisting in the Rescue of the Fugitive Slave 'Shadrach.'

We are gratified to be able to say, that the jury, in the case of Scott, the colored man, charged with being a rescuer of Shadrach, has refused to convict him, notwithstanding the efforts of Judge Sprague and the Hunkers of Boston to secure a verdict of guilty. The case was given to the jury at half-past 12 Thursday noon, last week. The Commonwealth reports the subsequent proceedings of the Court with the jury as follows:

At 24 minutes of six o'clock, Thursday evening, the jury came into Court, and Judge Sprague said, Gentlemen, have you been able to agree?

Foreman—We have not.

Court—Do you require explanation upon any points of law?

Foreman—We do not.

Court—I regret to put you to any inconvenience, gentlemen, but it will be necessary for you to remain together yet longer, in the hope that you may come to some agreement.

Foreman (turning forward)—Did you say, your honor, that we should have to consider the case further?

Court—Yes, sir, the Court must so decide.

Foreman—It will be of no use.

Court—Oh, Mr. Foreman, I have often found it the case, that Juries have retired supposing they could not agree, and then have returned with a verdict.

The jury then retired under instructions from the Court, that in case they agreed before the coming in of the Court, Friday morning, a sealed verdict should be returned to the officer in attendance, and they be discharged.

On Friday morning, the jury, after being together twenty-one hours, came into court, and in reply to the inquiry by the Clerk, if they had agreed upon a verdict, the Foreman stated that they had not and could not agree, whereupon the papers were taken from them, and they were discharged from any further attendance at this term. We learn that they were equally divided.

The case of our estimable colored fellow-citizen, LEWIS HAYDEN, was then taken up, and the picking of a new jury commenced. Only nine persons having answered the questions satisfactorily, the court adjourned to Monday, at which time the jury list was completed. The trial is not yet concluded.—The Government have put in all their testimony, which is to the effect that Hayden was seen in the Court Room previous to the close of the examination before Commissioner Curtis, and that he told Shadrach that he would stand by him; that he was seen outside of the Court House, just previous to the rescue; that he was seen near Shadrach at the time the mob reached Belknap street; and with a man supposed to have been Shadrach (he armed with a pistol) on the same afternoon, left the city in a cab for Cambridge.

SPEECH OF GEORGE THOMPSON, ESQ.

At the last evening session of the N. E. Anti-Slavery Convention, in Cochin Street Hall, May 29, 1851.

(PHONOGRAPHICALLY REPORTED BY J. M. W. YERINGTON.)

MR. GARRISON, in behalf of the Business Committee, having submitted the following resolution—

Resolved, That we regard the visit of GEORGE THOMPSON to these shores as having been singularly well-timed, and already productive of the most cheering results; that we rejoice at his presence on this occasion; that, in view of his approaching embarkation for England, this Convention tenders to him its profound respect, its warm admiration, its sincere gratitude, and its fervent benediction; and earnestly expresses the hope that he will soon be with us again, not as a transient but as a permanent laborer in the sacred cause of universal emancipation:

MR. THOMPSON responded in substance to the following effect:—

MR. FRIENDS—

This is just one of those occasions when I feel able to acquit myself in a manner at all creditable to myself, or satisfactory to those who do me the honor of listening to me. I hold in great dislike any interference to myself in any meeting whatever, and I should, on my own behalf, willingly forego the observance of the custom, perhaps too common, of offering resolutions of commendation to public meetings. My friends, I have been a thousand times fully rewarded for having come amongst you. I have enjoyed some of the most blessed moments of my life since I visited these shores. I have had the delight of meeting many whom I knew in years gone by, of renewing friendships that I will not say had been suspended, but the enjoyment of which had been lessened by separation, and have had the unspeakable pleasure of forming new and imperishable alliances; and when far away from this country, I shall look back with delight to hours spent with those whom I did not know before, but whom I shall never cease to love, now that I do know them.

I shall leave your country, sir, satisfied, and more than satisfied, with my reception amongst you. It is true, I have not been a guest in the White House at Washington—I have not been permitted to deliver orations before historical societies in South Carolina or Maryland—I have not been bidden to city feasts, or been the favored guest of Government officials; but it has been given me, by a severe but invaluable touchstone, to discover the truest and noblest spirit you have amongst you. (Cheers.) I am satisfied with my acquaintances and with my friends. I am satisfied to have been received to the homes and hearths—and I trust, to the hearts, too—of many of the sons and daughters of the Pilgrim Fathers—(cheers)—and I go from these shores, when I shall go, with the satisfaction of knowing that I have not touched the flesh of a slaveholder, nor given my hand to one who is his friend. (Great applause.)

But, sir, what would America be without the men with whom I have associated? What would this country be but the scorn of the civilized world, if it were not for the men with whom it has been my high honor to unite? Slavery then would be universal—the darkness unrelieved; it would be a mass of putrescence, without a single grain of salt. I go to tell the people of England that there are more than seven thousand who have not bowed the knee to Baal. The Boston that sent back Sam, that enchained a serpent to his own bench, and drugged his crime in the mire—that Boston has yet ten righteous men and women within its borders, to propitiate the clemency of heaven, and save themselves and their city from the brimstone and fire that consumed two cities of the plain.

I say, Mr. President, that I rejoice that I have been permitted to mingle once again with the abolitionists of America; and I confess to the conviction, that a band of purer, more earnest, more self-sacrificing reformers does not exist in the world, never has existed, and never will exist, than the abolitionists of this country; and that their triumph is decreed, I feel certain. I know that many a Balaam, tempted and bribed by the Moabites, has gone up to curse them; but I also know that there is One that sitteth in the heavens that hath said, 'they are blessed and they shall be blessed.' I know the curse shall not prosper, but shall recoil upon themselves, and that the blessing which has been promised shall remain unto the end. (Great cheering.)

Sir, my stay in this country has been lengthened beyond the period I had originally intended. Some may ask why I have remained so long? Let the mobsters of Faneuil Hall answer! (Applause.) I have stayed to tell Mr. Clay, who could not avoid insulting me on the floor of the Senate House, assisted by the Hedges and Casses around him. You will find the reason of my stay here in the attempt of the Slave Power, and its minions and myriads throughout the country, to prevent me from speaking in America. I have remained here to test the right of free speech. (Cheers.) I have conquered—(renewed cheers)—but it has not been because of the faithfulness of officials to their oath or to the principles of freedom. I have conquered, because the children of the Puritans have not forgotten their ancestry, and will not yield the right of free speech themselves, nor the right of listening to a man who is determined to speak for himself.

I have heard gladly in various sections of the North; nor have the men of property and standing even of that distinguished town in your Commonwealth, (Springfield,) who sought to gag my lips, been able to prevent my speaking to approving and applauding audiences among them. I say that I gather from my own experience sure indications of the coming triumph; and I cannot look around this assembly without drawing from it an augury of the success of the great principles for which we contend.

But, my friends, you have watchful eyes over you. The world will know of the sentiments that have been uttered in this place to night. There are no real enemies to this cause—there are, at least, no potent enemies to this cause. Were the people of this country true to themselves, and true to the principles of Liberty, then, Slavery would vanish like the mists of the morning. This mighty nation fears to put forth its strength. The Church of America is free to grasp the salvation of the world, with the exception of three millions in the Southern States. They have faith for China, faith for Japan, faith for Hindostan, faith for the islands of the sea; but they cannot trust God in reference to the slaves of their own country. The 30,000 ministers of this country dare not be true in regard to America. Why, my friends, the Christian churches of this country have deliberately avoided the question of the abolition of slavery, and turned it over to the vain and ungodly of the land! It is deliberately put out of the churches; scouted from religious assemblies; set aside in conferences; slighted in Presbyteries; not permitted to enter Associations;—always arrogant, always impertinent, always officious, always coming to stop revivals;—and so the question of slavery, with the destinies of its three millions of victims, is handed over to casting scapegoats, or any body else who chooses to care about such a matter. A Samaritan, passing by this nation of captives, wounded, bleeding, robbed and lifeless by the wayside, may therefore be permitted to stop down and speak a word of comfort to the victims, and a word of rebuke to those who have wronged them.

Mr. Phillips has truly styled this a great work. There can be no greater work than the delivery of an entire nation from the chains of slavery. Their God is the same God who heard the cries of the children of Israel in the land of Goshen—is the same God who said, 'Let my people go, that they may serve me'—is the same God that overwhelmed Pharaoh in the Red Sea, and with cloud of smoke and pillar of flame, led his children through the wilderness. The American Church believes that this God still lives and reigns, and that He—like Mr. Webster—is with-

out variableness or shadow of turning (Laughter and applause.) If the American Church believes this, then what are we to think of this Church? I admit, my friends, that I have said hard things of this Church, for I know no guiltier portion of the American people than those professed Christian denominations who have not yet declared on the side of the bleeding slave. (Loud cheers.) Glad am I to see the popular sentiment of my own country determined to cast out such men; and, however they may be looked upon here, to regard them only as polluted and pestiferous men, on the other side of the Atlantic. They have sent their Presidents to Congress, and their divines, from half the States of this continent, to ask the money of England to aid the work of the gospel in this land. I think they will not come on such an errand again. I wish them to know that when I return to my own land, it will be to rescue the Christianity of the British islands—the word of God in Britain—from the polluting touch of the Coxes and others who went there to make shipwreck of our faith. (Tremendous applause.)

This question of slavery involves mighty issues. We have been accustomed to look only at the present evil, without calculating its results. There are those who say that this state of things is to be eternal—that this institution is to live and flourish as long as tyrannical slave desire or a slave can be bought. Well, then, we have not got to contemplate these three millions in their chains alone; but generation after generation yet unborn. You have your gatherings of human flesh, your speculators in woman's virtue, who seek by every means to wound the purity of 150,000 females in this country, who are waiting until a male child is born that they may write upon its forehead, and register it in their ledgers. There are 600,000 human beings in this country, good enough to call Christ their elder brother—good enough to declare that they are the adopted children of the Lord God Almighty—good enough to be inhabited by the Holy Ghost—good enough to anticipate the day when they shall walk in white in the courts of heaven—yet not good enough to be American citizens. They may enter into the covenant of Christ's glorious gospel—they may be kings and priests of the Lord Almighty—they may call him Father—they may walk in rags here, with assured faith that they shall walk in robes hereafter; but they are not good enough to be admitted into your churches—not good enough to dwell on this soil—not good enough to go into your city schools—not good enough to have a seat at the dinner-table on board of a steamer! The temple of the Holy Ghost sold with swine—the temple of the Holy Ghost kept to bring calves to market!

O, my friends, there is something involved in this question beyond the redemption of this bruised people. It is a struggle for religious purity. I hesitate not to say that America is the direct enemy of revealed religion in our own or in any times. If I drew my ideas of religion from this country, I should curse religion, and believe in annihilation. What idea must I form of God, if I am to believe Dr. Dewey or Moses Stuart, who look through an American Dollar to a Scripture that upholds and defends slavery? You have three millions of people in your country—sentiment and immortal beings, with souls capable of infinite progress—and your Doctors of Divinity teach a God who hands them over to their brother mortals, and says, 'Take them, do with them as you will!' I will not believe in such a God. I choose the God that buried Pharaoh under the waters of the Red Sea. I choose a God that said, 'If any man taketh his brother, and selleth him, he shall surely be put to death.' I choose a God who says, 'Beware not him that wandereth.'—Thou shalt not deliver to his master the servant that is escaped from his master unto thee.' I choose the gospel which says, 'Do unto others as ye would that others should do to you.' I believe in that gospel which is written down a lie by the practice of the American people.

I am told that the men of this country are free, and that they love liberty. Well, I do not know that there is any virtue in being free, or in loving freedom. There is not a man in Leverett street jail to night who does not love liberty as much as Daniel Webster—and perhaps deserve it as much. (Great burst of merriment and applause.) The man who is continually boasting of his own liberty, telling how his father died to gain it, how it is blood-bought, and how he would not part with it but with life, and yet uses this freedom to oppress and enslave his fellow-men, is a hypocrite, and every true republican community should spit the monster forth, to be the scorn and derision of the world. (Loud cheers.) You would treat such men so if they were upon any other shore. Let any man come to this land, and direct your attention to three millions of slaves in another quarter of the globe, deprived of their personal liberty and freedom of conscience, and ask the influences of the American clergy in their behalf, and they would find anti-slavery blazing on every page of the Bible, from Genesis to Revelation. But America carries two bags—one before and one behind. In the one behind she puts her own sins, and turns her back upon them; in the one before she carries the wrongs of other countries, of which she has ever a full appreciation and a virtuous abhorrence. (Laughter and cheers.)

I have heard more about the slavery of England since I have been here, than I ever heard during the forty years I have lived there. I never saw a slave in England. Poverty we have, injurious competition in labor we have, criminals we have, paupers we have—but they are free. (Cheers.) Let the proudest South Carolinian lay a finger upon the wife or daughter of the humblest man in England, and he would soon find that he was not a slave. The Englishman would not wait for the courts to avenge the insult; he would avenge himself. (Cheers.)

I am here to declare, that, within the reach of British laws, within the British dominions, there is not a chattel slave. Even the pauper can bequeath that liberty to his son, of which you have deprived three millions of your fellow-beings. You justify, and glory in, your revolutionary struggle, but you were in no more danger then than the slaves are now. You were then 3,000,000 in number. The census just completed shows the number of slaves to be 3,200,000; and they are just as good as the nation that freed itself from Great Britain in 1776. You may remind foreigners of your Washingtons and Jeffersons, but, if I may judge from the specimens I have seen who have run away from the prison-house, there are Washingtons and Jeffersons—ay, and Franklins too—still in bondage. Yet if I dare to speak of rescuing property such as I have seen and heard here at the North from the chains of slavery, I am hooted at and insulted by politicians and the patriotic of the land. Americans glad to stifle the voice of the man who speaks against a system, the guilt of which no man's imagination can grasp.

I shall return to my own land to set before my countrymen the true state of things in this land. I do not disguise from Americans my intention to do this. Your public men shall have justice at my hands. I owe them nothing, (laughter,) and if I did, I would settle the account before I sailed. I say, my friends, I will endeavor to tell my countrymen the condition of things in this country. I think I understand them. I may not talk so fluently about your local matters as one of yourselves, but it is not because I do not understand them, but simply because I am not familiar with your nomenclature. I think Mr. Bancroft himself, well as he understands English affairs, would find himself embarrassed in attempting to speak on political matters upon a popular platform. But I think I comprehend what is meant by your various terms, Whig and Democrat, Free Soiler and Barnburner, Hunker and Silver Grey, Liberty Party and No Party man, etc., and I shall endeavor to simplify your nomenclature to my countrymen, that they may know where you really stand.

If they ask me if the abolitionists are really respectable and decorous people, I will tell them that they are. If they ask me with whom I had the honor of sitting down to dinner—whether I was entertained by the Mayors of cities or by wealthy merchants—I shall say no. But I shall say I have had the high, the inestimable honor of laboring with men, any one of whom it is a privilege to know, and against whom all the shafts of calumny and hatred are turned in vain, and do but recoil upon the adversary, or fall pointlessly and harmlessly to the ground. (Long continued cheers.)

I would just leave a word of caution behind me. Let not the people of this country send any more falsehoods about the abolitionists to us across the water. We are getting more and more infidel as to such statements, and by and by, no American will be received as a Christian there, who is not regarded as an infidel at home. It is somewhat strange, that what you call infidels here, are our Christians in England.

The houses of worship in the United Kingdom of Great Britain and Ireland are more free than those of New York. In that city, with its many churches and public halls, with its gross idolatry of the dollar, (to its everlasting shame be it said,) not a place could be found for an anti-slavery meeting. And here in Boston, in which the swallows may build their nests in the churches from Sunday night to Sunday dawn, no house of worship is open to the friends of the slave; and its Faneuil Hall, once sacred to the liberty of speech, to the infancy of the city of the Puritans, is closed against the preaching of the doctrines you have heard here to-night.

The abolitionists of this country have been vilified and calumniated. The devoted leader in this sacred cause has been denounced as an infidel and blasphemer; and some in England, because they were not to imagine that he would be wrongfully accused of every crime, simply because he turned a pitying eye on three millions of neglected slaves, have believed these calumnies; but the time is coming when the ministers of this country will have to bring a certificate signed 'WILLIAM LLOYD GARRISON,' to be admitted into the pulpits of Great Britain. (Prolonged cheers.)

I have been greatly refreshed by my visit to this country. I shall return with a vast accumulation of facts upon the subject of slavery, and illustrative of the universality of the slave power. These facts and illustrations, I shall, whenever I have the opportunity, spread before my countrymen, with such commentaries as will enable them to understand the true position of the great question. Though the truth will compel me to draw a mournful picture of the state of this land upon the question of slavery, I shall yet speak with hope and confidence of the final issue. I will try to make the people of England understand the nature of the benefit which this discussion is conferring upon those who embrace sound views—how such persons are coming to the appreciation of great truths, long corrupted or concealed by slavery—how they are beginning to walk in a clearer light, and to regard men and things from a higher point, and through a juster medium—how, whilst promulgating purer doctrines, they are daily gaining knowledge and experience, and are exercising fortitude, and faith, and perseverance. I will endeavor to give the people of my own country some idea of the comprehensiveness, the magnitude, and the grandeur of this question. How it is linked, not only to the fate of millions on this soil, but to the fate, through all coming time, of the negro race throughout the world. How it has to deal with a mighty aggregate of immortal mind and physical energy, now imprisoned and kept down by slavery; and how it seeks to lift off the weight, and say to a nation, 'Be free!' How the cause of abolition here is the cause of Christianity itself, and aims to rescue this nation from a reproach, which even the heathen nations of the world are free from. How the discussion of slavery is probing to the very core of the national Constitution, and bringing to light those original errors, from which a long and hideous train of calamities and curses have issued; and how this cause is fraught with the destinies of this continent, and is ordained to usher in the reign of truth and impartial liberty. And, further, how this question is running like a refining fire through the church—revealing its rottenness, exposing its hypocrisy, causing its ministers to stand out as the guiltiest accomplices of the man-stealer, and its professions to appear hollow and false, while its practice is impious and atheistic. To close before me, who are laboring in this cause, I would say,—You are not laboring for your country alone, but for the world. Make haste to free this land from the pollution of slavery, and your character from the stain it has cast upon it,—then shall your righteousness go before you, your influence, like another atmosphere, shall encircle the globe, and you shall be the heralds and the instruments of freedom to all the nations of the earth. (Loud cheers.)

GEO. THOMPSON IN PENNSYLVANIA.

PHILADELPHIA, JUNE 6, 1851.

DEAR MR. GARRISON:

Thinking some account of the journey of GEORGE THOMPSON hither might be acceptable, I write you a few lines.

We left Boston, as you know, on Monday evening last, and in due time arrived at New York. Having an hour, we strolled up Broadway, and saw the busy mart where, for gold, the rights of man are hourly bartered away. As usual, trade was thriving, mammon on the throne, and humanity under foot. We passed by the 'Temple of Justice' where poor Henry Long stood on trial for his liberty on charge of having curly hair and a black skin, and where the great GEORGE WOOL, for a bonus, successfully pleaded for his return to slavery. We passed through the streets,—the very streets where WASHINGTON and LAFAYETTE, and their companions once trod during the war for liberty—and thought of the scene, a few weeks since, in those streets, when a Marshal and his company, under pay of the United States, and by the authority of the United States, backed up by the President, the Congress, the Priesthood, the Army and Navy, and twenty millions of freemen, led back to slavery one poor trembling man! and then called for the admiration of those twenty millions of Christian, brave, happy and free people, and got it too—beside their wages!

We found that true friend of the slave, OLIVER JOHNSON, at the Tribune office, and had a very pleasant interview. At 9 o'clock, we started for Philadelphia, or rather for Bristol, where we had appointed to meet some friends. We left Bristol in the afternoon, and rode some seven miles through a beautiful country to the residence of ROBERT PURVIS, Esq. A large number of friends had assembled to receive Mr. Thompson; but as our arrival had been delayed, many had returned to their homes, disappointed; but quite a number were recalled, and a messenger was sent to Philadelphia to inform the friends, who had assembled at the house of JAMES MOTT, that Mr. Thompson would be with them in the evening. So, after tea, Mr. Purvis took us to the landing, and with his lady and Mary Grew, we went on board a passing steamer, and in a short time reached the city. At friend Mott's were assembled a host of the noble ones, who had, through the long years of darkness, faced all danger, borne all insults, and outlived the malice of the enemies of freedom. There was Lucretia Mott, the noble woman who was the first of her sex to speak for her sisters in bonds; her calm and stately husband, ever defending Truth, and standing like a pillar, in her temple. There were Henry Grew and his daughter—Burleigh of the Pennsylvania Freeman—J. Miller McKim, the indefatigable agent of the Pennsylvania A. S. Society, whose vigilance never slumbers—and his gentle lady, and men and women assembled in that house, who have suffered more than was ever known, and toiled more than ever will be written for the world to know. There were gathered

those who rallied around GARRISON, when he stood almost alone, with the curses of millions pouring upon him, and a price set upon his head; and in their midst stood the champion of freedom, the unpaid slave; and such soul-creating were there given as make this earth seem like a better world, and which pay back in an hour enough of joy to make past labors seem light, and past scorn and hatred of little account. It was midnight ere they separated.

On Tuesday morning, accompanied by a large delegation from Philadelphia, Mr. Thompson left for Westchester, some 30 miles distant, where a meeting had been appointed for the afternoon. We arrived in good time, and went to the house of friend Bernard. There we met many more friends, delighted to take by the hand the man who has done so much for humanity. At 2 o'clock, the town was thronged with people who had come from the farms and villages in the region round about, and the large Friends'

large parties for the accommodation of all who chose to call upon Mr. Thompson. The room was soon filled, and after some conversation, by the request of Cyrus Burleigh, on behalf of the company, Mr. Thompson gave a short history of his connection with the anti-slavery cause, both in England and in America. He did so with his usual kindness, and gave also some account of his first acquaintance with Wm. Lloyd Garrison, whom he then and now loves and admires. The company were deeply interested, and though a large portion of them had many miles to ride, yet they could not leave till ten o'clock in the evening.

In the morning, we left our kind friends, Mr. and Mrs. Burleigh, to whose hospitality we were much indebted, and taking final leave of the faithful friends of the slave in West Chester, we took the cars for Philadelphia. We arrived about noon, and went to the mansion of James Mott, Mr. Thompson again with Mr. and Mrs. Mott, J. Miller McKim, Burgess with Mr. and Mrs. Mott, and others, to Norristown to attend a meeting appointed there. I will send you, in time for the next week's Liberator, some account of the Norristown meeting.

G. W. P.

LETTER FROM A FUGITIVE SLAVE.

LONDON, April 21, 1851.

My dear friend Mr. Garrison:
I hardly know how to begin a letter to you, being as I am such a poor scholar; but I hope you will excuse my poor penmanship. I arrived safe in Liverpool on the 20th of last month, and I thank God for his kind mercy to me whilst crossing the sea; for, had I not been taken care of, I should have been on the voyage over. I would have given anything to have been taken care of before I was half way; but, I thank God that I am a free man, and I thank God that I am a free man.

I consider myself freer than I ever was before. I can tell you, with safety, the land of the free and the land of the brave. (1)
Your kind letter arrived a fortnight ahead of us. I have no language to express my thanks to you; for your letter has carried me far in London and Liverpool; and, likewise, that from Capt. Reese to the Rev. Mr. Burleigh. Mr. B. received my very kindly letter. He took me to two noble houses, to see if he could not get me a situation as waiter, and thinks he shall succeed in it; and he took me to the exhibition. I cannot give you any idea of the things I saw there: they were so many in number, I cannot remember all. I have seen Buckingham Palace, but have not yet seen her Majesty. She was in town when I went to the Duke of Wellington's house, with a letter for a gentleman there.

I got to London on the 13th of April, and was very kindly received at the depot by one of the Rev. Francis Burleigh's friends, of Liverpool. They took us to his house, and got us lodgings for that night; and the next day he took us to the house of a friend of his, and we were kindly congratulated by them also. The Bishop of London could not have been kinder to his own brother than to us.

We had some very fine meetings while we were in Liverpool. My friend that is with me gave a lecture. I could not put confidence in myself to speak in a public meeting. I expect to speak in London to-night, (if God spare me)—but, O! I wish I had words to speak my gratitude to you for your kind letters. But there is one who can reward you better than I can. I have not forgotten to praise his holy name. No—blessed be God, I will praise him while I breathe. Although the slaveholders would not let me have a place in America to expect one day to have a place of rest, both for soul and body. I know, when I get there, the slaveholders cannot chase me—I shall be free as any white man. Is it not a blessed thing that the poor black men have got a resting-place some where? I can tell you, my dear friend Mr. Garrison, if we should never meet in the flesh again, I expect to meet you, by the grace of God, in bright glory. Tell the slaveholders to go on, for God is about to take the poor negroes home to rest. Please to tell all the poor runaways to serve the true and living God, for he is able to deliver them safe through all trials and hard crosses. Please remember me to all my friends in Boston; the blessing of God on them in the prayer of their humble servant. Please to remember me to Captain Reese. I thank him kindly for his letter. Mr. Burleigh is well, and wishes to be remembered to him. Please to tell Captain Reese that Mr. Jones has left.

Your most obedient servant,

FRANCIS S. ANDERSON.

P.S. Mr. Dural desires his respects to Mr. May, and feels very thankful to him for a kind letter which he received from him, containing letters of introduction, and says he had a very pleasant passage over, not having had a day's sickness; and he desires that if any friends ask after him, that you will be so kind as to give him love to them, and tell them that he is quite as comfortable as can be expected under the circumstances in which, through divine providence, he is placed. And may the Lord bless the labors of the abolitionists!

(2) This worthy fugitive evidently will be puzzled to know what our esteemed friend GEORGE SUTHER, Jr. (see his letter on our last page) means by his declaration, that "the Queen and Parliament stand in the same relation to slavery as does your President and Congress"—Victoria's dominion is a slaveholding dominion; &c.—Ed. Lib.

FREDERICK DOUGLASS.

Dear Mr. Garrison:
Now unwilling, on every account, to engage in a controversy with FREDERICK DOUGLASS, I still wish to notice, briefly, his remarks in the last North Star. I am sorry that he is so much annoyed at what I said of his remarks at Syracuse. If what I said is true, or has any error of truth in it, it was mine and right that it should be said, and cannot, in the end, harm him or any one. If, on the other hand, it is not the truth, no one can regret that I do, the misapprehension into which I fell; for I suppose that Mr. Douglass, sharply as he writes, does not imagine that I have intentionally misrepresented his language or manner at the annual meeting.

But as I see, in a late number of the North Star, that he "fully endorses" your criticism upon Charles Sumner's letter to the Legislature of Massachusetts, wherein you speak of the Union of these States as "a Union cemented with blood, and reared on the prostrate bodies of three millions of slaves," I begin to think that I really have misunderstood Mr. Douglass, that my ears deceived me, and that he is not, after all, about to take an oath to support this Union, or make any other man his representative to take that oath for him. Indeed, how can he do so? How can he regard the Union as red with the blood of his brethren, and yet be a party to it? It is more important, it seems to me, to clear up this difficulty, than to turn aside to magnify into a personal affront what was never so intended by me.

Truly yours,

SAMUEL MAY, JR.

Leicester, June 7, 1851.

NARRATIVE OF A MISSIONARY WHO WAS LYNCHED IN KENTUCKY.

ED. E. MATTHEWS, Missionary of the American Baptist Free Mission Society, who was lynched while prosecuting his labors in Kentucky, having been thrown ten times successively into a pond, on the 10th of February last, will give a narrative of his labors and sufferings next Sunday evening, June 15th, in the Tremont Temple, at 1-4 before 8 o'clock.

Will the patrons please give the above notice to their congregations?

EDWARD MATTHEWS.

WORCESTER CO. SOUTH ANTI-SLAVERY SOCIETY.

A quarterly meeting of this Society was held in Millville and Blackstone, June 7th and 8th. The first meeting was held in Darling's Hall, in Millville, on Saturday evening, and was called to order by the President. Addresses were made by Stephen S. Foster and Samuel May, Jr. At the close of Mr. May's remarks, the Secretary stated to the meeting that he had been informed that a gentleman then present, who is an Orthodox minister, and who teaches the high school in Millville, told his scholars, a short time since, that the negro race were cursed of God. He requested the reverend gentleman to inform the audience whether said statement was true, and, if so, to give the people the benefit of his discovery.

After some hesitation, the gentleman rose and said he had been misinformed. That during the recitation of the class in Physiology, the question was asked by one of its members as to the cause of the difference in color between the black and white races. That in reply to the question, he gave the opinion of others, and not his own. But after being further interrogated, he admitted that it was his opinion that a curse was pronounced upon the African race in consequence of certain transactions which took place in the days of Noah. It was his opinion that the curse still remained upon them, and he feared the day would be far distant when it would be removed.

He was asked by Mr. Foster if he thought it was right for God to curse the children for the sins of their parents? The reverend gentleman thought he was not competent to judge; that if we were to believe the Bible, God had done it in several instances, and why not in this? To prove that they were under a curse, he said they had been for many centuries sunk in the lowest state of degradation and crime. He was asked what proof he had that they were any more degraded than the white race? He then went on to say that slavery originated in Africa, and had continued to exist there down to the present day. He was reminded by Mr. Foster, that the most distinguished divines in this country, who sustain the institution of slavery, are of opinion that it always existed; that it is a "patriarchal institution," and cite Abraham as being a great slaveholder. Was Abraham a negro? The gentleman thought it very evident that a curse was upon them, from the fact that they were in the habit of committing the greatest crimes; that they were split up into small tribes, were continually at war with each other, and were guilty of the terrible crime of making slaves of their captives. It was a common thing for them to kidnap the weak and unprotected, and drag them off to interminable bondage. Has not the same thing been done in Boston? asked Mr. Foster. The highest crime possible for human beings to commit, has been perpetrated in the capital of this Commonwealth, within the last two months, and that, too, under the sanction of the city authorities, and the leading ministers and church members of the city. The crime of kidnapping and returning Thomas Sims was as much more deep and damning as his enslavement as more intelligent and refined than the barbarians of Africa.

Quite an interesting discussion then followed in relation to free meetings, the church and ministry, &c. It gives no pleasure to say that such blasphemous sentiments have been uttered in Millville, by one who acts as a religious teacher, and an instructor of the rising generation. We must say, that much as we abhor the dogmas of this reverend gentleman, he had the honesty to attend our meeting, and we therefore think him entitled to much more respect than his brethren of the ministry, who practise the doctrines he has the courage openly to avow. We believe there is more hope of him than of either of the other ministers in the place.

Adjourned, at 10 o'clock, to meet at the Town House on Sunday morning, at 10 o'clock.

SUNDAY.

Met according to adjournment. The meeting was opened by a song. On motion, a committee of business and finance were appointed. Samuel May, Jr., led off with an impressive speech. He read some passages of Scripture approving of the position of the abolitionists.

Stephen S. Foster offered the following resolution:—Resolved, That in the great controversy which is now going on in this country in behalf of liberty, all who continue to sustain the two great political parties are the accomplices and abettors of the slaveholders, and as such, are unworthy of our respect as abolitionists. These men, some of them, stand high in public esteem. It is not uncommon to see men the most famous in guilt stand high in the estimation of the community. Prof. Webster stood high, but a few months ago, Daniel Webster stood high, but I am happy to say that he is sinking fast in the estimation of his fellow-men, like his illustrious namesake, Napoleon Bonaparte stood high. Judas Iscariot was a popular man, because the Scribes and Pharisees could use him just as the South can use Daniel Webster. Politicians have no respect for each other. Each knows that the other is a knave. They are not patriots, but wholly devoid of patriotism and true Christian principle. Why do not the slaves rise and assert their freedom? Because Daniel Webster and Millard Fillmore are going through the land calling upon the youths to arm themselves to assist in keeping them in their chains. I hope the resolution will be examined, and if true, reduced to practice. Every thing depends upon our personal behavior. I care nothing for your voting. It would be but one day's work in a year. What I should feel proud to accomplish would be to inspire every one of you with the deepest abhorrence of the supporters of these parties. I look upon you as utterly devoid of feeling toward their fellow-men. They are willing to rob and trample out the heart's blood of their brothers at their own pleasure, providing they can promote their own personal interests. Every one of us should be engaged in this cause, and endeavor to be a bright and shining light. We should every where be the dread and terror of these political parties, and they should be made to feel that we are in their presence continually.

Afternoon. A song.
Abby K. Foster offered the following:—Resolved, That truth spoken and lived out through the daily conduct of abolitionists is the means, and the only means, on which we rely for the overthrow of the gigantic system of American slavery.

Resolved, That, from the nature of the Federal Government, in its organization, it is impossible that any thing should be gained for liberty through its operations; but, on the contrary, slavery must and will have omnipotent sway in dictating the legislation and shaping the policy of any and every administration which may be formed under it.

Mrs. Foster supported the above resolutions in a long and able argument, of which we could give a sketch, and also of the other speeches at Millville, if our space would permit.

Evening. Met at Darling's Hall at 5 o'clock. Henry Fish of Hopdale offered and supported the following resolution:—Resolved, That the frank acknowledgment of Daniel Webster, in his late Albany speech, that he never knew where a higher law than human law exists (between us and the third heavens) is full evidence of his complete apostasy, and affirms his position as a traitor to the government of God and traitor to the cause of human liberty.

Resolved, That the acknowledgment of Daniel Webster, in his late Albany speech, that he never knew where a higher law than human law exists (between us and the third heavens) is full evidence of his complete apostasy, and affirms his position as a traitor to the government of God and traitor to the cause of human liberty.

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Addresses were then made by Messrs. Foster and May. Mr. Foster's address to those who profess to be abolitionists and yet support the corrupt pro-slavery Episcopal Church in this place, was such as we hope will not soon be forgotten. Remember, (said Mr. F.) if you stand with them here, you will stand with them at the final judgment. We hope the young people of this place will see the error of their ways, and no longer lend their influence to sustain a church which is in full fellowship with those who buy and sell the image of their Maker at public auction.

Adjourned, sine die.
EFFINGHAM L. CAPRON, President.
JOHN H. CRANE, Secretary.

ANTI-SLAVERY CONVENTION AT STOUGHTON.

According to notice, a Convention was held in Stoughton, on Monday, the 8th, under the auspices of the Norfolk Co. A. S. Society, in the vestry of the Universalist Church, at the usual hours of public service. The President of the Society, Edmund Quincy, took the Chair, and V. Wentworth of Stoughton, was appointed Secretary. The hall was filled with attentive auditors at all three sessions, and were addressed with much force and ability by Messrs. Quincy, Pillsbury, and Treat of Ohio. The ecclesiastical and political aspects of Slavery occupied the chief attention of the speakers, and their expositions, elucidations and exhortations were listened to with marked interest and attention. It was indeed an encouragement to continue our Sunday Conventions, so successful was it in all its parts. The kindest hospitality was extended to the anti-slavery visitors, for which they desire to express their thanks. The next Convention of this Society will be held at Canton on the 22d inst. It is hoped there will be a large attendance.

EDMUND QUINCY, President.
V. WENTWORTH, Secretary.

A SCRAP ON THE PHILOSOPHY OF REFORM.

BOSTON, June 6, 1851.

FRIEND GARRISON:
I would not give a cent for a man, unless he was radical—steeped in radicalism—radical all over; and I would not give a cent for him, neither, if he was not an ultraist—if he did not go far, very far, a great way beyond where most folks can even see. I would not give anything for him, because he would not do anything—he would not do any good—he could not be a reformer.

What is it to reform? It is to fashion anew—to make a thing over. And it is to make the whole thing new, and not half of it—to right all the wrong, and not leave some. And what is radicalism? It is striking at the root of things—it is going to the bottom. He who is not radical, then, who does not strike at the root, leaves something below him—leaves some evil, and of course cannot be entitled to the name of a reformer.

What is ultraism? It is going beyond—not stopping till you get there—laboring till you secure the object. It is not going beyond the object, but only till you reach it; and it is called ultraism simply because it is going beyond where other folks go. A man must be chargeable with ultraism, then, as well as radicalism, in order to be a reformer. So he must, too, be a man of sound mind. Why, the individual who is not an ultraist is a fanatic, and there is no help for him. I know it is generally supposed that these two words are synonymous; but those who think so were never more mistaken in their lives. The words mean exactly the opposite of each other. To be an ultraist, is to be a conservative. Most men will think I am wrong here, too; they will say that these words mean the same thing, and the others do not. But they certainly must be very much out of the way, in both cases. An ultraist is a conservative—it is his whole object to preserve—to preserve good, and right, and justice—to preserve every thing, except evil, (and no man in his right mind would want to preserve that.) And it is only that he may thus preserve good that he is an ultraist; he tries to kill all wrong, that right alone may be left. The man who is not an ultraist is a destructionist; for minor considerations, he is willing to have truth, justice, liberty sacrificed, and of course, he is a fanatic.

And especially must he be so, else why would he be so foolish as to put himself to so much trouble for nothing? Why would he take some of the steps requisite to produce the result, and not take all? Why would he go a part of the journey, and then stop before he gets through? An individual who would not act in this manner must be crazy; at least, it would have to be said of him that he was wild, and fanciful, and visionary.

Reform supposes an evil to be corrected—that evil must have a cause—and that cause must first be grappled with before the evil can be removed. The true philosophy of reform, then, is to have to do with this cause—to strike at the root—to kill the life out of the bottom; in a word, to be as radical, ultra, and thoroughly uncompromising as possible.

I may, perhaps, apply these thoughts to the anti-slavery enterprise, in some future number of your paper.

PARTICULAR NOTICE.

The friends of the anti-slavery cause in Massachusetts and the other New England States are requested to take particular notice of the series of Anti-Slavery Conventions now about to commence; several of the first of which will be found announced in this paper. We invite the active and hearty co-operation of every friend of the slave. The platform in all these Conventions will be free to the fullest discussion of the whole subject of Slavery, so long as that discussion is maintained in candor and propriety; and the closest scrutiny is invited of the principles and measures of the Abolitionists, by our friends and by our opponents. Come up, then, to the help of this righteous cause. Sustain these meetings by your presence. Participate in them freely, remembering those in bonds as bound with you. Fear not to face the opposition around you. It is essentially cowardly in its spirit and in all its devices, and will shrink before the fearless gaze of honest and truth-loving men. Come, then, all who would "obey God rather than man," and make these anti-slavery conventions the most bold and effective that have ever been held on New England soil.

In behalf of the Board of Managers of the Mass. Anti-Slavery Society,
SAMUEL MAY, JR., General Agent.

TO THE BENEVOLENT.

The subscriber has in his care an unusually interesting infant, but a few days old, which needs a home. Its friends know nothing of its parentage. Should this notice meet the eye of any person who will adopt the babe, they will please address JOHN M. SPEAR, 2-1-2 Central Court, Boston.

Here is a chance for the exercise of benevolence and the gratification of the tenderest feelings of our nature at the same time. Who will transplant this little sprig of humanity into their own family, and kindly nurture it to maturity? It is not your Father's will that one of these little ones shall perish; and though there is no danger that any will, while under friend Spear's protection, still, he should not have his attention so exclusively devoted to one object of care as to prevent what appears to be his more natural imitation of Him, "who went about doing good," and thus imparting the influence of his genial spirit to the suffering of all classes.—V.

NOTICE.—Letters and communications for the subscriber should be sent to him at Leicester, until further notice. SAMUEL MAY, JR.
Boston, June 6, 1851.

THE EIGHTEENTH NATIONAL ANTI-SLAVERY BAZAAR.

TO BE HELD IN BOSTON, MASS., DURING THE CHRISTMAS WEEK OF 1851.

In addressing the friends of the Anti-Slavery Cause at the present time, and in once more seeking their aid and co-operation, the Bazaar Committee feel more deeply than ever before not only the necessity for such aid and co-operation, but an entire assurance that no representations nor arguments are needed on their part to secure both in a fuller measure than on any previous occasion.

The crime that has recently been perpetrated in our midst in the re-enslavement of an innocent man, effected as it has been by the help, connivance and sympathy of the magistrates, merchants and churches of Boston, exhibits a state of things which must supply to every heroic and conscientious person such motive for exertion as no word, however eloquent, could furnish.

Indeed, all human language seems inadequate to depict the condition of a nation such as ours. Only in the language of prophets and apostles can its guilt be made truly to appear. The fearful descriptions of apostate Israel, making "many prayers" with hands "full of blood," seeking how best to unite robbery and burnt offering, may be, without fanaticism or exaggeration, strictly applied to this community and the nation of which it makes a part. Can we arrive at a more charitable judgment, when remembering that three millions of men and women, as good in the sight of God as their enslavers, their improvement, happiness and salvation as dear in his sight, are held as goods and chattels by a people professing not a mere nominal and historical Christianity, but holding, by an immense majority, to those tenets which claim and maintain the title of evangelical? It is the guilt and shame of this nation not only that it is a slaveholding one, but that at the same time it claims as its own the names Republican and Christian. The life-long misery of millions of slaves is not her chief condemnation. It is, that the light within her having become darkness, she is in reality the ally and supporter of every form of oppression, despotism and heathenism the world over. The fact that great material prosperity exists through our whole country, and that amid a large minority the fruits of virtue and morality abound, does not invalidate this statement. We may better learn from the teachings of past history how a people corrupt as powerful affects the world's destinies than from the narrow field of mere personal experience.

In view of truths like these, we would trust that with ourselves and all co-operating with us, the spirit of labor and self-sacrifice may be increased ten-fold, so that the success of this special effort may prove in some degree commensurate with the increased perils and responsibilities of our position.

Should this appeal meet the eyes of any hitherto indifferent or opposed to anti-slavery principles, to such we would say, "The abolition of slavery is as truly your duty as ours. If you have never felt the claims of humanity before, respond to them now. In the belief which we entertain and the action flowing therefrom, we appeal for our justification to the teachings of the New Testament, to the recorded testimony of all by-gone ages as to the value of freedom and the villany of slavery, and finally to the secret consciousness of every human heart. You know that you would spurn and reject slavery for yourself or those dear to you. Do you not blush, then, if money or ambition, or high standing in a pro-slavery and by consequence an apostate church, shall have hitherto led you to actively aid or ignore the enslavement of others?"

We turn with undoubting confidence to those friends in Europe, who have sympathized so truly with us, and have in an unwearied manner shown their faith by their works. We are laboring for the destruction of a system which is the enemy of human nature every where, the opponent of civilization, the foe of all just government, the corruptor and uprooter of Christianity in every nation where it exists. Under these circumstances, we feel at liberty to ask aid of all of every clime, race or creed, to whom justice, humanity and freedom are words dear and sacred. We rejoice to recognize a spirit higher and holier than any feeling of nationality, uniting all who labor together from unselfish motives for the promotion of an object noble and heroic as ours—the abolition of the vilest system of slavery the sun ever saw, by the entire and uncompromising utterance of the truth alone.

ANNE WARREN WESTON,
ANN GREENE PHILLIPS,
HELEN E. GARRISON,
MARY GRAY CHAPMAN,
MARY MAY,
SARAH R. MAY,
CATHERINE SARGENT,
HANNAH SARGENT,
HENRIETTA TUFTS,
FRANCES MARY ROBBINS,
THANKFUL SOUTHWICK,
SARAH H. SOUTHWICK,
CAROLINE F. WILLIAMS,
MARY H. JACKSON,
ELIZABETH GAY,
CARLOTTE S. SARGENT,
LOUISA LORING,
SARAH S. RUSSELL,
MARIA WESTON CHAPMAN,
ELIZA LEE FOLLEN,
SUSAN C. CABOT,
CAROLINE WESTON,
SARAH B. SHAW,
ELIZA F. EDDY,
MARY WILLEY,
EVELINA A. S. SMITH,
ANN R. BRAMHALL,
LYDIA PARKER,
MARIA LOWELL,
ABBY FRANCIS,
ELIZABETH A. COTTON.

Boston, May 21, 1851.

FUGITIVE SLAVE EXCITEMENT IN CHICAGO, ILL.

The Chicago Journal of June 3d, contains the following:—The city, for the last twenty-four hours, has been the scene of considerable excitement, occasioned by the arrest of a colored man claimed as a slave, by an agent for the alleged master, from the State of Missouri.

Yesterday afternoon, Deputy Marshal Barker, in the discharge of official duty, arrested the man, named Moses Johnson, upon State street, and conveyed him to the United States Court room in the Saloon Building, but in consequence of the prisoner not being provided with counsel, Mr. Barker very properly postponed the examination until this morning at 10 o'clock.

Meanwhile the rumor of the arrest took wings, and a large number of individuals, including many colored persons, gathered about the entrance to the Saloon, and much excitement prevailed, it being known that the Marshal had decided to retain the alleged fugitive in the Saloon Building during the night, and that a suitable guard had been set over him. That several of the friends of the prisoner were invited to remain with him, is a sufficient evidence of Mr. Barker's disposition to do whatever might be desired in the case, consistent with the discharge of his official duties.

As evening approached, the crowd at the corner of Lake and Clark streets increased, until the sidewalks and a considerable portion of the street were filled. About half-past eight o'clock, the lower doors, leading to the saloon, were closed, and some attempt was made to force them open, but the officers in charge prevented it, and no violence ensued.

The Mayor and the City Marshal, together with a number of the police as well as volunteers, were present to preserve order, and indeed, the prevailing feeling, notwithstanding the strong sympathy on the part of many in the prisoner's favor, seemed to be to await the result of the legal examination this morning. Parties of persons engaged in current conversation, were in the vicinity of the building during the night, and at an early hour this morning, the entrance to the saloon and the sidewalks were again filled.

The trial commenced at 10 o'clock this morning, in the U. S. Court room, Falcon Buildings, before the Commissioner, George W. Meeker, Esq.

The alleged fugitive was brought into court in charge of Deputy Marshal Barker, and special assistants, among whom were Messrs. George Rankin, John A. Brown, J. L. Marsh, John Daly, Henry E. Seelye, S. W. Matteson, U. S. Army, W. Hitchcock, U. S. A., and (strange to say) Patrick Riley, of the Army.

Messrs. Fishman, E. Peck, B. S. Morris, and A. W. Windett, appeared for the claimant of the fugitive, and Messrs. Manierre, Larrard, Freer and Calvin Dewolf, for the fugitive.

The Court room was crowded to excess, hundreds were unable to obtain admittance. Mr. Manierre, on behalf of the defendant, raised the question of the jurisdiction of the Court, and Mr. Peck was speaking when we left the Court room.

The finale of the matter we are unable to give, as the examination was not concluded when we went to press.

From the Chicago Tribune.

Later.—The Commissioner announced, that his decision on the point raised by the counsel for the defendant would be reserved for the time, and he requested the counsel for the plaintiff to proceed with the evidence, remarking that it might be of such a nature, as to obviate the necessity of adjudicating on it.

Mr. Fishman then produced a paper, purporting to be a certificate and recorded copy of an affidavit from Lafayette county, State of Missouri, in relation to the defendant, which was read as follows:—The counsel for the defendant objected to its reception as evidence on a number of grounds.

The paper was then read, which set forth that a certain slave named William had escaped from Crawford Co., Mo., of the county and State aforesaid, described him as about 20 years old, and 5 feet 8 inches high, and of a copper color. Mr. F. was also offered the power of attorney, authorizing the recapture of said William.

The counsel for the defence objected to the power of attorney, and asked time to examine all the evidence offered in order to be able to meet it fully. The Commissioner on consultation with the counsel on both sides, adjourned the Court until Wednesday morning.

Quarrelsome occurred yesterday afternoon. As the slave came out proceeding along Clark street, quite a crowd followed, some of whom shouted at and jostled him. He seemed to be a good deal frightened, and surrounded by constables who kept off the crowd, hastily took refuge in Justice Love's office. Moments after, two men, one white and the other colored, were caught and dragged to the watch house, neither of whom, we are told, had anything to do with the disturbance. The white man was handled very roughly.

SECOND DAY, Wednesday, June 4.

George Manierre, Esq., counsel for the defence, opened by stating in detail, his objections to the reception of the record of proof offered by the claimant's counsel.

The Court decided that the affidavits were made for the purpose of procuring the writ, and were therefore not to be received, being in contravention of a well settled principle of the Law of Evidence. Neither could oral evidence be introduced except as to identify, after it had been found that the defendant was the identical person described in the record.

Mr. Manierre, for the defendant, objected to the affidavit on the ground that the affidavit of a person in Missouri, was not to be received, being in contravention of a well settled principle of the Law of Evidence. Neither could oral evidence be introduced except as to identify, after it had been found that the defendant was the identical person described in the record.

James M. Burney (the person who made the affidavit) was then sworn. He was much excited and had a hang-dog look. He swore that he was in the employ of the plaintiff; that a reward of \$200 had been offered; that he did not expect any compensation; that Mr. Larned impeached the testimony of the witnesses on the ground that a reward had been offered, and there was no evidence of its having been withdrawn, and that, therefore, the witness was interested in the conviction of the defendant.

The Commissioner ruled the testimony admissible. The defendant was here brought forward and placed in front of the witness. Witness was asked if he knew him. He replied that he did. Defendant remarked, "I don't know you." Witness was then asked how he would describe the color of the defendant. He said he would call it a dark copper color. (He is very black.)

Mr. Seelye was sworn, and testified that he had measured the height of the defendant, and found him five feet and five and a quarter inches. (The record described him as five feet and eight inches.) Two other witnesses were examined to prove an error in identity, and then the Court adjourned. Thus the case stands, when last heard from.

The alleged fugitive gave his name as Moses Johnson. He appears a very industrious boy, with but slight indications of intellect, and of inferior physical development.

Boston, June 8th.

A fearful tragedy took place last evening in Roxbury. A young man, representing himself as a stranger from Hope, Me., called at the house of Dr. A. J. Cummings, a very respectable physician, and requested medical advice. The doctor being out, Mrs. C. invited him to step into the parlor, where he sat down, took off his cravat, and complained of pain in his side. At that moment, a little daughter of Dr. C. came running into the room, when the man instantly drew a razor from his pocket, and cut the child's throat from ear to ear! The mother sprang forward, and in her efforts to protect her child, was herself badly wounded in the hands. She then fled from the house with the servant girl, pursued by the assassin. The neighbors were alarmed and rushed to the spot, where the man cut his own throat, and fell dead in the street. The little girl also died instantly; she was an only child. The man's name is supposed to be Ephraim G. Daggett. He was, doubtless, insane.

COLLECTIONS.

For Expenses of New England Anti-Slavery Convention, May, 1851, as reported by Financial Committee.

May, 1862, as reported by Financial Committee.			
Francis Jackson	5 00	Sarah Ford	0 25
A. M. Chase	2 00	Darby Vassall	0 25
Andrew Robeson	3 00	D. Ford	0 25
Edmund Jackson	2 00	Mr. Jones	0 25
N. Tillinghast	2 00	Lucy Stiles	0 25
W. Phillips	2 00	G. A. Swasey	0 50
A. Sanger	2 00	M. Young	0 25
M. G. Chapman	1 00	C. H. Goodenough	0 25
H. C. Field	1 00	C. Adams	0 25
E. Weston	1 00	W. B. Bowdoin	0 25
E. A. Cotton	1 00	Mrs. Spooner	0 50
Alexander Wilson	1 00	N. H. Whiting	0 50
Thomas Davis	1 00	H. C. Wright	0 50
N. M. George	1 00	'Latin School'	0 25
W. H. Mayley	1 00	C. Russell	0 25
Gies. S. Flint	1 00	E. Daniels	0 25
Elijah Thayer	1 00	M. Bartlett	0 25
E. D. Draper	1 00	M. H.	0 50
R. R. Crosby	1 00	O. Holland	0 25
Chas. J. Hunt	1 00	M. Phillips	0 25
R. W. Henshaw	1 00	E. A. Burnham	0 25
W. L. Garrison	1 00	S. Boynton	0 25
E. Richards	1 00	C. C. Russell	0 25
Two friends	1 00	W. C. Nell	0 25
L. H. Forrester	1 00	C. L. Barbadoes	0 25
J. P.	1 00	Henry Moody	0 25
S. S. Russell	1 00	James Lowe	0 25
Mrs. Sargent	1 00	Mary Leonard	0 25
Geo. M. Rogers	1 00	Pater F. Sperier	0 25
A. Woodward	1 00	N. Safford	0 50
Mrs. May	1 00	S. Boynton	0 25
S. May, Jr.	1 00	E. and Mrs. Alcott	0 50
A. C. Taft	1 00	N. Swasey	0 50
R. E. Burgess	1 00	J. M. Spear	0 25
L. H. Ober	1 00	Helen E. Garrison	0 50
E. H. Ober	1 00	H. Ellwell, Jr.	0 25
I. C. Kay	1 00	E. A. Ellwell	0 25
Stephen Barker	1 00	P. Libby	0 25
Richard Clap	1 00	B. Chase	0 50
Lucas Mendenhall	1 00	J. B. Studley	0 50
Mrs. Spooner	1 00	M. Smith	0 50
Miss Lindley	1 00	J. Smith	0 50
R. Howland	1 00	A. C.	0 25
N. B. Spooner	1 00	C. Augustus Hovey	0 50
Daniel Foster	1 00	Geo. Adams	0 25
E. H. Merrill	1 00	Elizabeth H. Porter	0 50
W. H. May	1 00	Mrs. S. C. Whitney	0 50
T. Pentecost	1 00	Jobeca	0 25
Mrs. Brooks	1 00	A. F. Graves	0 50
Lucius Ford	1 00	Mr. Martin	0 50
Nancy Lovell	1 00	C. Bradford	0 25
Lucy Stone	1 00	W. C. Stuart	0 25
L. V. Foster	1 00	A. S. Wright	0 25
Johnson Davee	1 00	M. G. M.	0 25
Eliza J. Kenney	1 00	O. G. Cheever	0 50
W. W. Simonds	1 00	Jacob Leonard	0 50
Anna Allen	1 00	W. P. Peakes	0 25
W. H. Kenney Sprague	1 00	Louisa P. Pratt	0 50
C. K. Whipple	1 00	John Robert	0 25
J. T. Everett	1 00	Betsy C. Shaw	0 25
Wm. Boynton	1 00	Mr. Pinkham	0 25
Mrs. B. B. Johnson	1 00	Mr. Bailey	0 25
C. J. Johnson	1 00	Photography	0 25
Wm. Ashby	1 00	Paulina Gerrie	0 75
Thos. T. Stone	1 00	Job Lathrop	0 25
E. B. Perkins	1 00	C. T. Richards	0 25
Mrs. S. Barrett	1 00	Sarah J. Davee	0 25
David Nelson	1 00	H. P. Trask	0 50
John T. Howell	1 00	L. A. Allen	0 50
H. M. Parkhurst	1 00	Geo. J. Benson	0 25
Martha B. Goodrich	1 00	Horatio Bates	0 25
M. Wellington	0 50	Mrs. L. I. Walton	0 50
C. and E. Wellington	0 50	Mrs. Marjoram	0 25
H. Minton	0 50	Miss Davee	0 25
E. D. Williams	0 50	Mrs. Sargent	0 25
E. Ayres	0 50	Henry Barnard	0 25
P. Cerdant	0 50	J. T. Sargent	0 25
J. Lemon	0 50	G. W. Gilmore	0 25
J. Noyes	0 50	S. G. W. Gilmore	0 25
D. S. Grandin	0 50	Abby Howes	0 25
B. S. Kendall	0 50	Mr. P. Bradish	0 25
Geo. Studley	0 50	S. B. Kendall	0 25
Henry Ellwell, Jr.	0 50	Richard S. Edes	0 50
E. C. Whitney	0 50	W. C. Stuart	0 50
P. Scarborough	0 50	H. Greeley	0 50
J. Rogers	0 75	Loring Moody	0 50
		Friends	0 25
		Cash, in various	21 00
		sums,	



POETRY.

PLEA FOR THE FALLEN.

I am thy sister, fallen though I be;
Thine erring sister—Oh! he kind to me!
Not always was I what I now appear;
Save me from deeper guilt—stand kindly near;
For, ah! Temptation's voice hath given power
To lure the weak one, in the trial-hour;
Ye that are strong, Oh! aid the weak to stand,
Give to the fallen a friendly, helping hand.

From Virtue's path our erring feet have strayed;
To guide us back we ask your kindly aid.
Lo! Vice's misty circle us around,
And in our path are thorns that deeply wound.
Ye deem us heartless, void of love and truth;
Ah! ye forget that thoughtless, friendly youth,
Though by the Tempter led so far astray,
Would glad return, would ye but lead the way.

Speak kindly to us, for we long have borne
The cold world's censure, and the words of scorn:
O'er our crushed hearts pour pity's soothing balm,
With sympathy's strong power our passions calm.
Oh! we are weary—lead us gently home;
Sure in our Father's house there still is room.
Will it not be to thee a joy untold
To bring a lost one back unto the fold?

Think how the memory of a deed so blest
Shall all thy life with peace and tranquil rest;
How like the "gentle Teacher" thou shalt grow,
And his great heart of love within thy heart shall glow.
CARRIE.

Barre, Mass., 1851.

FROM THE NATIONAL ERA.

MOLOCH IN STATE STREET.

BY J. G. WHITTIER.

The moon has set: while yet the dawn
Breaks cold and gray,
Between the midnight and the morn
Bear off your prey!

On, swift and still!—the conscious street
Is pained and stirred:
Tread lightly! that fall of serried feet
The dead have heard!

The first-drawn blood of Freedom's veins
Gushed where ye tread:
Lo! through the dusk the martyr-stains
Blush darkly red!

Beneath the slowly waning stars
And whitening dawn,
What stern and awful presence bars
Your way with scorn!

What fumes from upon ye, dark
With shame and pain?
Come these from Plymouth's Pilgrim bark?
Is that young Yane?

Who, dimly beckoning, speed ye on
With mocking cheer,
Lo! specter! Andrew, Hutchinson,
And Gage, are here!

For ready mark or favoring blast,
Through Moloch's fire,
Flesh of his flesh, unsparring, passed
The Tyrant squire.

Ye make the ancient sacrifice
Of Man to Gain;
That Trade may thrive where Freedom dies,
Beneath the chain.

Hush step, speak low! ye hide not so
Your rite of hell:
By heaven above and earth below
Ye're heeded well.

Ye sow to-day: your harvest, Scorn
And Hate, is near;
How, think ye, freemen, mountain-born,
The tale will hear?

Thank God! our mother State can yet
Her name retrieve;
To you and to your children let
The scandal cleave.

Chain Hall and Pulpit, Court and Press,
Make gods of gold;
Let honor, truth and manliness
Like warms be sold.

Your hounds are great, your walls are strong,
But God is just;
The gilded chambers built by wrong
Invite the rust.

What! know ye not the gains of crime
Are loss alone—
Doomed ventures, which the waves of time
Have darkly strown!

Thank God! the Pilgrim State remains
What she hath been;
Her inland hills, her seaward plains,
Still nurtured men!

Nor wholly lost the fallen mart—
Her olden blood
Through many a free and generous heart
Still pours its flood.

That brave old blood, quick flowing yet,
Shall know no check,
Till a free people's foot is set
On Slavery's neck.

Even now, the peal of bell and gun,
And hills all flame,
Tell of the first great triumph won
In Freedom's name.

The long night dies: the welcome grey
Of dawn we see;
Speak up the heavens the perfect day,
God of the free!

It would have been impossible for the United States marshal thus successfully to have resisted the law of the State, without the assistance of the municipal authorities of Boston, and the countenance and support of a numerous, wealthy and powerful body of the citizens. It was in evidence that fifteen hundred of the most wealthy and respectable citizens—merchants, bankers and others—voluntarily their services to aid the marshal on this occasion.

No watch was kept upon the doings of the marshal, and while the State officers slept, after the moon had gone down, in the darkest hour before daybreak, the accused was taken out of our jurisdiction by the armed police of the city of Boston.—Report in the Senate of Massachusetts on the Case of Thomas Sims.

SONNET.

BY HARVEY COLEMAN.

Hast thou not seen an aged rifted tower,
Most habitation for the Ghost of Time,
Where fearful ravage makes decay sublime,
And desolation wears the face of power?
Yet is the fabric deck'd with many a flower
Of fragrance wild, and many-dappled blue,
Making each ruinous chink a fairy bow,
E'en should a thing methinks I fain would be,
Should Heaven appoint me to a lengthen'd age;
So old in look that Young and Old may see
The record of my closing pilgrimage;
Yes, to the last, a rugged, wrinkled thing,
To which young sweetness may delight to cling!

Reformatory.

WOMAN'S CONVENTION.

AKRON, May 28th.

The morning on which the Convention met was exceedingly inauspicious; from a very early hour, the rain descended in torrents. Notwithstanding this, before the hour of meeting, many began to assemble at the Universalist Church, so that when the Convention was called to order, a large assemblage of the friends from different parts of the country were in attendance.

The Convention was called to order by Mary Ann Johnson, who read the call; when Committees were appointed to nominate officers and to prepare business.

The following are the permanent officers of the Convention:—

President—FRANCES D. GAGE.

Vice Presidents—L. A. Hine, Mrs. Swift, Mrs. C. Burr, Mrs. Whiting, Mrs. Ackley, Miss Webb, Mrs. Mary Corner, Mrs. Whiting, Mrs. Severance.

Secretaries—Mrs. Tracy, Marius R. Robinson, Sallie B. Gove.

Business Committee—Mary Ann Johnson, Dr. A. Brooke, Mary Stanton, Rev. Mr. Webster, Jane Swisshelm, Jacob Heston, Mrs. Baker, Mrs. Townsend, K. G. Thomas, L. A. Hine, Maria Giddings, Mary Gilbert, Betsy Coles, J. W. Walker, Cordelia Smalley.

A beautiful, though short, address was read by the President.

Letters were received and read from Mrs. C. I. H. Nichols, Mrs. L. J. Pearson, Mrs. L. N. Fowler, Religious Meeting of Congregationalists, Ohio.

An article written by Charles Alcott for the press was read by L. A. Hine. The object of the article was to show that, both from Revelation and Nature, women have the same right as men to the right of suffrage, but not to the holding of office. It is a queer document—a compound of wisdom and folly, of self-evident propositions and monstrous absurdities.

Adjourned.

AFTERNOON SESSION.

The church is crowded to overflowing. The Hutchinsons are present and preparing to sing. The clouds and rain have passed away, and hundreds are pouring in from all parts of the country. The glorious mountain singers have just finished one of their inimitable songs, infusing into the hearts of all a foretaste of the time "that's coming right along." The first verse of the song is as follows:—

Behold the day of promise comes,
Full of inspiration—
The blessed day by prophets sung—
For the healing of the nations!
Old midnight errors flee away—
Ay, soon will all be gone,
While heavenly angels seem to say,
Co'ning right along,
Coming right along,
The blessed day of promise is coming right along.

Among the mass of reformers present is Joseph Barker, of England, whose labors in the cause of liberty are so well known.

Sarah Coles is now addressing the meeting in a most clear and impressive manner. It will not be necessary to give an outline of this address, as it will undoubtedly be published.

This much may be said, that the object of the address was to induce women to take higher and broader ground than they had hitherto done. The author thinks that caring only for woman is selfish; that they ought to seek the elevation of all. That this movement seems to set the sexes in antagonism. Men love woman, and are not to be charged with being her oppressors. The great cause of all the evils under which we groan, Miss Coles contends, grows out of the perversion of the Love principle; and even in this, she thinks that woman herself is mainly to blame. Woman's influence over man is all but infinite, and she thinks that men are ready to do all that woman asks.

Many of the thoughts of this lady were very beautifully expressed, and seemed to produce quite an effect on the audience; although there would be many present who would think they lacked point and radicalism.

The resolutions presented by the Business Committee were read.

Mrs. Swisshelm took the floor, stating it was the first time she ever spoke in meeting, and did not know how. She took strong ground against the idea that men and women are alike in their moral and intellectual natures. She contended that there is a difference in their physical organization, and therefore in their intellectual; and, growing out of this, a difference in their duties. Mrs. Swisshelm is an odd genius. She lives amid opposition, and seems to have a constitutional tendency to antagonize. This seems to be the case in her present speech. She is saying all manner of things about the question; but it would be difficult to tell which side she is on. She protests against hard language, and thinks men never intended to tyrannize over women.

Joseph Barker spoke on the difference existing between men and women. He recognized a difference, yet he did not see that that ought to be a reason for depriving her of her rights. He spoke forcibly on the inequalities of the sexes, and demanded that woman be relieved of her oppressions. Mr. B. was very happy in many of his remarks, and elicited frequent applause.

Mrs. Coe next took the floor, and in a brilliant speech thrilled the audience. She maintained, and that very successfully, the equality of the sexes. She asked, with great effect, "Where has man obtained his right to exercise authority over woman? No where, either in nature or reason." She is a splendid orator.

EVENING SESSION.

The church is a perfect jam. Every place where a human being can be packed was occupied. All are in high spirits. The resolutions before the meeting in the afternoon are again taken up.

Mr. Howell, of Pa., is now speaking on the equality of the sexes—a thing so self-evident that I am astonished that people find any thing to say on the subject. J. W. Walker next addressed the Convention, contending that the equality of the sexes was self-evident, and that it was a waste of time to discuss it. The questions were—What are the wants and necessities of woman? What are the wrongs of which woman complains? How are these evils to be remedied? These questions were urged at considerable length.

The Hutchinsons then sang a beautiful song, which was loudly cheered.

Mrs. Coe then addressed the Convention on the legal condition of woman. She ran the analogy between the condition of woman and that of the slave. Admitting, of course, that the condition of the slave is incomparably worse than that of woman, still, in some particulars, their condition is strikingly similar. She read many of the slave laws and the laws pertaining to woman, producing a powerful effect on the audience.

Mrs. Swisshelm spoke in reply to the remarks of Mr. Walker and Mrs. Coe, contending that the resolutions were too harsh, and not strictly true.

Dr. Brooke made some remarks showing the gross injustice of the legislation of the country in reference to woman.

Jacob Heston made some brief remarks.

Mrs. Swisshelm read a series of resolutions expressive of her own views on the subjects before the Convention.

THURSDAY MORNING.

Convention was called to order by the President, when several communications were read. Some Committees which were appointed last year to prepare addresses reported: the first being on Education by Emily Robinson.

These letters are marked by deep sympathy with the cause, and also breathing the most elevated sentiment. The addresses, as you will see, are in all respects what might be expected from the parties to whom those duties were committed.

The church at this moment presents a glorious spectacle. Crowded to its utmost capacity with an audience of the most intelligent and earnest men and women, all faces beaming with joyous gladness, in anticipation of the glorious future. In fact, the "good time" is already realized by the pure in heart, as they mingle their sympathies and loves.

Mrs. Coe addressed the Convention with her usual power, on the wrong of woman being taxed in numerous ways to support the literary and other institutions of the land, and then being deprived of all their benefits. Her speech was brilliant.

Mrs. Tracy spoke on the necessity of a high and thorough education, showing that education was the foundation upon which all reforms must be based. She spoke with clearness and force, making a good impression on the audience.

Sojourner Truth spoke in her own peculiar style, showing that she was a match for most men. She had ploughed, hauled, dug, and could eat as much, if she could get it. The power and wit of this remarkable woman convulsed the audience with laughter. I wish I could report every word she said, but I cannot.

Mr. Slicer made some observations on the intellectual equality of the sexes.

At this stage of the meeting, a Committee on Finance, composed of Dr. Brooke, Mr. Baker and Mr. Heston were appointed for the purpose of defraying the expenses of publishing the proceedings of the Convention.

Miss Giddings presented and read an elaborate report on the Common Law.

Marius Robinson spoke on the constitutional right of women to the elective franchise, urging the women to offer their votes at the next Presidential election, and if refused, to appeal to the Supreme Court.

Mrs. Swisshelm showed that the States had the constitutional right to determine who should vote, and they had determined that male citizens alone should vote, preventing the right of appeal.

Mr. Pease spoke on the wickedness of the license laws.

A poem was read by Marius Robinson, written by George W. Putnam.

The "Good time coming" was sung by the Hutchinsons.

AFTERNOON—SECOND DAY.

Convention called to order by one of the Vice Presidents, when letters were read from Elizabeth Stanton and others. Letters were received from a large number of persons, which were not read, for want of time, but were referred to the Business Committee.

A report on Labor was read by Betsy Coles.

The resolutions were thoroughly discussed, and a difference of sentiment was freely interchanged, and they were carried with great enthusiasm.

This meeting has never been surpassed or equalled in point of talent and importance. The women have grown vastly during the past year, and bid fair to occupy a very different position in society ere long. It seems to me that no person could have attended this Convention, and then said that woman was unqualified to sustain an equal position with man. The Convention closed most gloriously by several able, though short speeches.

RESOLUTIONS ADOPTED BY THE CONVENTION.

Inasmuch as it is self-evident that Woman has been created with as high intellectual and moral endowments, and subjected to similar necessities as Man, it is also self-evident that she is possessed naturally of a perfect equality with him in her legal, political, pecuniary, ecclesiastical and social rights; therefore,

1. Resolved, That the inequalities which manifestly exist in the privileges of the sexes as bestowed or allowed by institutions or customs, demonstrate in their creation and perpetuation the practice of criminal injustice on the part of man, and in her unrelenting toleration of them, a reprehensible submissiveness on the part of woman.

2. Resolved, That as the unjust distinctions between the sexes, which vitiate all known civil and ecclesiastical institutions, and so large a proportion of legislative statutes and social usages, have received an apparent consecration in the opinions of a majority of mankind by their antiquity and the binding influence of custom, we can rely alone for their correction upon such means as will enlighten public sentiment and improve public morals; and this we can only hope to achieve in a gradual manner, though in a constantly increasing ratio.

3. Resolved, That as the religious instructors of the people exercise a most potent influence in moulding public sentiment, we call upon them, as they would desire to promote a religion which is pure and undefiled, to afford special instruction in those principles of natural justice and equity on which alone all true religion rests, and to point out the violation of them in those oppressions which are endured by the female sex.

4. Resolved, That as the periodical press possesses an equal if not superior influence to the pulpit, in giving shape to that public sentiment which sustains all our political, ecclesiastical and educational relations, and general usages, we ask the conductors thereof not only to tolerate, but to promote and urge, through their columns, the investigation of this subject.

5. Resolved, That as the main hope of beneficial change and effectual reform of public evils depends upon the direction given to the mind of the rising generation, we call upon all teachers, upon parents, and especially upon mothers, the duty of training the mind of every child to a complete comprehension of those principles of natural justice which should govern the whole subject of Human Rights, and of course, Woman's rights, and to an accurate perception of those departures from them in human institutions and laws, which necessarily oppress the female sex primarily, and thereby injure man as well as woman ultimately.

6. Resolved, That we demand an immediate modification or repeal of all constitutional provisions and legislative enactments which create a difference in the privileges of individuals in consequence of a difference in sex.

7. Resolved, That Labor is a physical and moral necessity, binding upon all of both sexes; but as many females—especially the seamstresses—might improve their condition by the formation of Labor Partnerships, in which each can obtain all that their labor can command in the markets of the world, we earnestly invite their attention to this subject, and solicit on their behalf the sympathy, encouragement and patronage of the public.

8. Resolved, That as in the pecuniary oppressions to which woman is subjected are to be found the principal reasons for any deficiency of feminine purity and virtue, we call upon the philanthropic among mankind to unite in the effort to give woman the same opportunities to labor which men possess, and the same reward for its performance.

9. Resolved, That we recommend the women and men of Ohio to meet in convention annually, to concert measures for the promulgation of truth and the adoption of corresponding action in the various relations of life.

10. Resolved, That we recommend the formation of District Societies throughout the State for discussion and action in reference to the rights, duties, and relations of the sexes.

11. Resolved, That we will not withhold the means.

12. Resolved, That a committee, consisting of Sallie B. Gove, Marius R. Robinson, Caroline Stanton, and James Barnaby, be appointed to prepare the proceedings of the Convention for publication.

LETTER FROM ENGLAND.

RECENT STREET, DUNSTON, May 7, 1851.

DEAR FRIEND: Every arrival of your Liberator makes me ill. I must needs write you some of my thoughts, if not as I would, yet as I can.

It is well that the claims of the "higher law" are receiving so much attention among you. The doctrine that needs teaching, and the lesson that needs learning, above all others, is that we cannot rightfully acknowledge the authority of any other law. This law is all-sufficient, not only for our guidance in the treatment of fugitive slaves, but in our most ordinary affairs. We cannot serve two masters. If human authority has a right to dictate in any thing, it has a right to dictate in all things. If we are bound to rebel against the Fugitive Slave Law, no other law emanating from the same authority can be binding. All who own the authority of Congress law are the promoters of slavery, and, in consistency, are bound to join in the slave hunt whenever called upon. To those who refuse, the charge applies, "They who offend in one point are guilty of all," and they are justly classed with traitors and rebels; and by all who fear God and love mankind, treason and rebellion ought to be avowedly practised and necessarily preached as the highest virtues. Loyalty is a crime that includes all others. Those who can acknowledge the authority of President Fillmore or Queen Victoria, if they cannot be excused on account of want of sense or want of thought, are the enemies of their kind.

In reading the atrocious sentiments and impudent falsehoods of Webster and Stuart, and their brazen and cunning accomplices, lay and clerical, I ask what enables all this scoundrelism to hold up its head in the face of day? It is the multitude of evil doers, the practical endorsers of the doctrine that we are amenable to other authorities than God's, and other law than our own sense of right. Admit this, and the defenders of slavery are justified; and because there are so few to deny it, so few content with the relationship of brotherhood, so few to give up the slaveholder's claim of mastership, therefore is chattel slavery strong, impudent and rampant. The opponents of slavery cannot be consistent without assailing every form of mastership, and in proportion to their sincerity and earnestness will they attend to that department of the work that is nearest them, though it should be found in their own breasts. As for drunkenness, there is no remedy but by letting the drink alone; so slavery can never be abolished but by total abstinence from the assumptions of mastership.

The duty of rebellion against the Fugitive Slave Law seems clear to numbers—clear as the evil of drunkenness when its victim is in the ditch. Plenty to find fault with the branches, but how few, alas, to go to the root of the evil! Can't seem the term most befitting to characterize much of this preaching against slavery, by those who contend or admit that rulers and priests have any rightful jurisdiction over the bodies and souls of men.

This principle of exclusive obedience to the higher law, and the spirit of rebellion against all other, ought to be imbibed by children with their mother's milk, as the essential nutriment of the inner man. What a world we should have, if this law were continually consulted! Were its operation unimpeded, the appeals of suffering humanity would not be in vain, or have to be incessantly repeated for years before commanding the adequate response. Human sympathy would run from heart to heart like electricity from positive to negative objects. The sole business of priests and rulers is to obstruct circulation. Their law is not merely non-conducting, but breaks to the connection. But for their infernal rubbish, the higher law would act with infallible precision and almighty power. They are *ex officio* liars and usurpers, and incapable of any thing but mischief. Human government, lay or clerical, never answers a better purpose than that of enabling the wicked to do their deeds with impunity. Take away their office, who then would dare to open their lips in favor of kidnapping and chattelling human beings. Iniquity could never live but under the protection of their organizations. Avarice, vindictiveness, cruelty and cowardice must needs be formalized in acts of Congress and Parliament; hypocrisy and lies must needs be protected by creeds. Men who would be horrified at the idea of stealing their neighbor's babies, or strangling a fellow-creature in cold blood, on their individual responsibility, are enabled to do either without compunction, in the name of law. In the name of law, all crime becomes possible, and is made respectable.

What a revolution in public sentiment is needed here! I wish George Thompson would qualify himself as an apostle of such a revolution by abandoning his connection with Parliament. His power of promoting freedom would have been immeasurably greater, had he withstood the temptations that have allured him there. I hope he will feel the necessity of supporting his eloquent exposure and denunciations of slavery by a higher consistency. His great talents ought not to be prostituted to the service of so infamous a co-partnership of wrong as the British Parliament. The Queen and Parliament stand in the same relationship to slavery as does your President and Congress. Victoria's protection of fugitives in Canada is a fiction, to which abolitionists ought not to give currency. Victoria's dominion is a slaveholding dominion. George Thompson is in Parliament at the expense of his moral nature. Think of him swearing allegiance to the Queen! There are negroes, too, that profess allegiance to their masters; for certain potent reasons, they will tell you they are content, and do not want to be free. Whether these professions are more reprehensible in the negro or the more enlightened white man, I decide not; but in either case, it is worthy of a more respectable application than that of devil worship! It is not anti-slavery but pro-slavery that sends men to Congress and Parliament. The best of them can do nothing for freedom there but what they can do better elsewhere, while the imposed conditions of their admission into such places neutralize what they do. It is the treacherous Delilahs from the enemy's camp, now, as of old, which betray our strong men into the hands of the Philistines. George Thompson in Parliament is another Samson with his eyes out, and grinding in his prison-house. Should such succeed in pulling down a temple of Dagon in consummating their own ruin, it is but poor compensation for the loss of those whom God has called to be judges in Israel.

It is imperative that these views should be pressed upon the attention of all who have ears to hear; and especially now, while this gross outrage on humanity, the Fugitive Slave Law, is exciting sympathies which would have been moved by the ordinary doings of the Slave Power, should its atrocities be charged home to the consciences of all who have acknowledged the authority of human rule. While the "fellow ground" is being broken up, let the better seed be sown without stint or measure, the alone authority of God and the brotherhood of man.

I have read the defenses of the American Anti-Slavery Society, by Mr. Estlin and Mrs. Chapman, against the charges of the Glasgow ladies, who some time since sought to divert into another channel, the wanted support rendered in this country to your Anti-Slavery Fair. On behalf of the anti-slavery set of which you are high priest, it is contended that it is not at war with political and religious institutions, but only with slavery. I utterly repudiate the doctrine, that the anti-slavery spirit is not at war with all those institutions. The attempt may be made to appease the Glasgow feminine Popes, and the rest of the bigots of both genders, by such representation, but I cannot regard it as better than a quibble. To say that the Anti-Slavery Society is not at war with all the institutions of priests and rulers, is to say that its anti-slavery is a sham. Pro-slavery to be neutral on such questions as non-resistance, woman's rights, human governments, etc.

tarian churches, priestly orders, Sunday holiness, and Bible infallibility, is more impossible than to be neutral towards the whips, shackles, prisons and blood hounds of slavery. You cannot get at chattel slavery without assailing these its strongholds and bodyguards. It is the same brutal and selfish spirit that enslaves woman to man, that enslaves the blacks to the whites. Non-resistance is essential to freedom. Human government is human mastership; it is but modified slaveholding, where it exists in its mildest forms. Religious sects and their priests are necessarily the enemies of freedom. Sunday holiness is license for all iniquity, chattel slavery included. Bible infallibility is an armory of defence for every crime of which human wickedness is capable; and to say that the anti-slavery enterprise is not at war with all these is to deny a notorious fact. Of course, you can point to the official acts of the anti-slavery set, and challenge the proof that it has committed itself on any of these questions. That, however, only proves the pro-slavery character of the set, that it denies its members free speech, that as members, they must forego this dearest of human rights. On this ground rests my hostility to organizations. They are for the purpose of limiting liberty. Lydia M. Child, if I remember right, ceased her editorship of the Anti-Slavery Standard on this account. Henry C. Wright also feels the service of the anti-slavery organization inconsistent with his freedom, and so refuses to be its agent; and the editor of the Liberator's love of liberty is manifested in his refusal to allow it to be made the organ of a party. You claim the right, and justly so, of uttering your thoughts on all subjects you choose in the Liberator. I know the apologies that are made for denying this liberty to the members of the anti-slavery organization. It is to gain the co-operation of those of different creeds who agree in their opposition to chattel slavery, but no real support is gained by such compromise. Those who hold creeds that they fear to submit to the ordeal of free speech are pro-slavery at heart; the slaveholders are not more guilty; and to hope to free negroes by such partnership is a delusion. They may subscribe funds and swell numbers, but the real anti-slavery work is done by those who are honest enough to have their creeds and conduct submitted to the closest examination. I would not urge these extreme views, if I were not satisfied of the mischief that is continually done to all reforms by those submissions to the demands of the spirit of evil. The anti-slavery agents, in spite of their creeds and protestations to the contrary, are demolishing priestcraft and kingcraft, while they are working ostensibly only for the liberation of the colored slaves. It would be much better, however, if they would go directly and avowedly to their work, and cease wasting time and labor in such attempts at conciliating the devil.

Joseph Barker and family, if they have had a safe voyage, are now in your country. I enclose a copy of a letter which I addressed to him more than a year ago, and which he has never answered. If you can spare the space, I wish you would give it a place in the Liberator. I mean to push those no-government views, as they are slanderously called, wherever I can get a hearing, till their truth is acknowledged or their falsehood demonstrated. The demoralization of politics is manifested in the manner in which your highest class politicians, such as Horace Mann, speak of the Fugitive Slave Law. To me it is utterly disgusting. Mr. Mann, in some speech or letter I saw in your paper, would demand the repeal of this law, or at least a modification, so as effectively to protect freemen. He and others also call a Convention to devise means, under the Constitution, to oppose this law. The utterers of such damnable cant should take the slave's place a few years. Less than a seven years' service would cure them of their respect for Constitutions, and also teach them that a slave's rights are as worthy of respect as those of a free man. But such baseness is inseparable from politicians. None of them are to be trusted.

I observed your remarks of that portion of my last, which related to N. P. Rogers and organization; and allow me to say, your utter failure to meet my objections. Let me briefly repeat my defence of Mr. Rogers. I hold that a man may honestly believe that organization is essentially and necessarily pro-slavery, and that whatever property organization holds, in virtue of anti-slavery pretensions, are false pretensions, and that it is impossible to rob an organization of anti-slavery property, as it cannot, from its nature, be possessed of any. I forbear to enlarge, as I hope the whole tenor of my letter is calculated to bring those false systems into contempt.

And you will, I hope, bear with me, in thus persisting in my difference from you. I have called you priest; you are accustomed to hard names from enemies; bear this from an earnest friend, (1) and a friend of that cause in which, not your priestism, but your manhood has so long and so successfully labored, the cause of human liberty.

GEORGE SUNTER, JR.

TO WILLIAM LLOYD GARRISON.

(1) We assure our frank, outspoken English friend, that we find it extremely easy to bear the epithet ("priest") which he applies to us; especially as in a postscript to his letter, he subscribes for another copy of the Liberator, to be sent to a beloved relative—adding, "To preserve those I love from the evil influence of priests and rulers, I know nothing better I can do than to put them in the way of seeing your paper regularly." That will do for our defence and justification.—Ed. Lib.

IF we find the following piece of witless blackguardism in the Boston [Democratic?] Post.

AN ABOLITIONIST AT FAULT.

"I had a brother-in-law," said Mose Parkins, "who was one of the ravnin' maddest, reddest-hottest abolitionists you ever see. I liked the pesty critter well enough, and should have been very glad to see him cum to spend a day, fetchin' my sister to see me and my wife, if he hadn't loved his tongue to run on 'bout niggers and slavery, and the equality of the races, and the duty of overthrowin' the Con'tingens of the United States, and a lot of other things, some of 'em made me mad, and the best part on 'em right sick. I puzzled my brains a good deal to think how I could make him shut up his noisy head 'bout abolition."

"Wall, one time when brother-in-law cum over to stay, an idee struck me. I hired a nigger to help me in haying time. He was the biggest, strongest, greatest nigger you ever see. Black! he was blacker than a stack of black cats, and just as shiny as a new beaver hat. I spoke to him, 'Jako,' sez I, 'when you hear the breakfast bell ring, don't you say a word, but you cum into the parlor and set down among the folks and eat your breakfast.' The nigger's eyes stuck out of his head 'bout a foot! 'You're jokin' nussa,' sez he. 'Jokin' sez I, 'I'm as sober as a deacon.' 'Jot,' sez he, 'I shan't have time to wash myself and change my shirt.' 'So much the better,' sez I.

"Wall, breakfast cum and so did Jako, and he not down 'long side my brother-in-law. He started, but he didn't say a word. There warn't no mistake about it. Shut your eyes and you'd know it—for he was loud, I tell you. There was a first-rate chance to talk abolitionism, but brother-in-law never opened his chowder-head."